



A
F U N D

Raising for the

ITALIAN GENTLEMAN :

OR, A

M A G A Z I N E

Filling on the

SCHEME of FRUGALITY.



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ITALIAN GENTLEMAN

OF A

MAGAZINE

ILLUSTRATED

SCHEME OF FRUGALITY

RECEIVED

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K F U N D

Raising for the

ITALIAN GENTLEMAN :

OR, A

MAGAZINE

Filling on the

SCHEME of FRUGALITY.

What Damage may arise from an Explosion,
is calculated, from the accurate Observations of
the famous Dr. Atterbury.

— and by proof we feel
Our power sufficient to disturb his heav'n,
And with perpetual inroads to alarm,
Though inaccessible his fatal throne :
Which, if not victory ; is yet revenge.

Molch.



L O N D O N :

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F U N D

Letter to the

ITALIAN GOVERNMENT

OF

M A G A Z I N E

Form to be

SCHEME OF EDUCATION

What Damage
has been done



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A
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Raising for the

ITALIAN GENTLEMAN, &c.

THE Letter-Writer who recommends *frugality*, it is acknowledged, too justly complains of the luxury and prodigality, the follies, vices and corruptions of the present times. But to say they are *peculiar*, may be owing to inattention; since the reign of *Ch.* the 2d, (a prince whom his grandfather had the honour to serve with his estate,) was a season not less vitious and debauched.—The Author has several *anecdotes*; which shall be noted in their proper place. We may begin with his curious description of *Whigs* and *Tories*. “The *Whigs*, are a busy insidious set of men, industrious enough in thinking and contriving how to carry their schemes into execution, and will not boggle at the means of compassing their ends”—and yet, “the *Whigs* are like bold empiricks and quack-doctors, they always promise to do wonderful cures to the body politic, but, when employed, have ever failed in their performance.

The *Whigs* are diligent and industrious, and boggle at nothing to compass their ends; yet always, when employed, fail in the performance!—wonderful indeed! yet not all the marvelous.

“ They are, in general, *infidels* or *deists*, free from all restraints of the Christian religion; but pretend much to a moral religion of their own framing, wherein neither faith, hope, nor charity have any place.”

A spic-span new delineation of *Whigs*! calculated to answer some purpose. It is well if there be not another sect, even that to which this Gentleman belongs, which will not boggle at any means to compass their ends; for truly no set of men can be more *busy* and *insidious* than they.

The character of *Whigs* given, the *Tories* are complimented, “ as a good-natured sort of people, who do neither good nor harm, and do not trouble themselves with thinking at all, or contriving any schemes to compass what they wish for; they love their bottle and their friend, and if their prudence *were* equal to their good intentions, and to the bravery and honesty of their hearts, they would soon become deservedly esteemed by all men of virtue and *public spirit*.”

This

This character of *Tories* is quite novel. Is it panegyric or burlesque?—Surely it never before entered into the head of any writer. It is enough to make the *Tory* out of love with himself, if he can believe it. A *sect*, with no more thought than a sow at her trough; who do not trouble themselves with thinking at all, or contriving any schemes to compass what they wish for.—Men, who must certainly have brave and honest hearts, without either thought or contrivance! perfectly useless things, *do neither good nor harm*; and yet a *good-natured* sort of people!—

The *Tories*, by this account, never concerned themselves in any opposition to the whig-measures: but, having swill enough, are as quiet as stocks and stones. They are no other than a Sort of *statues* in the common wealth; except in their inclination to their bottle and their friend. Yea, they have good intentions, though they do not trouble themselves with thinking at all.—Will the *Tories* be content to resign all claim to merit? will they own, that, like *Ludlam's* dog, they only *barked* couchant?

To another set of men all merit is ascribed; “Some of whom are of great quality, and many of great honour, virtue, and good sense, who love their country, and
do

do all in their power to serve it ; and (says our Author) it is a great comfort for me to find, that their numbers have lately increased, and it is to be hoped will still increase by their example, as I know them to be generous, open, and brave men, who delight in doing good, and are greatly beloved." Here is the *prognostic* of the cloud gathering.

Who these are, we cannot be at a loss to know, from his making them the remainder, the residue, separate from the party of *Whigs*, and the sect of *Tories* ; viz. *Jacobites*. The writer's indignation at the *parson*, for speaking of *popish protestants*, would of itself fix his sense ; and we need not scruple putting the whole residue under this appellation of *Jacobites*.

These are the lovers of their country, who should be frugal ; to the end that with their savings they may assist the *man*, of whom this writer " has no reason to doubt the evidence recorded in chancery of his birth ; and especially as he was owned by the K. and Q. as their lawful child ; K. *James*, with all his faults, had a tender love for his two daughters. *Besides*, that egregious rogue, FULLER.—" *.

This

* As to that egregious rogue, *Fuller* ; he pretended to make discoveries of a plot against the government, in 1692.
and

This true *Briton*, upon his honour, declares, “ he never thought the PRETENDER a supposititious child and an impostor.”—very likely.—

Whether he is not under the influence of strange prejudices and partialities ; and whether the herd to which he belongs, reason at all ; or are biaſſed by education ; or are men of little understanding and weak judgments, ſtrangers to good-nature and univerſal benevolence, will better appear from the following diſquiſitions.

and was ſentenced to the pillory ; he would impoſe lies on ſome credulous perſons for evidence, about the impoſture of the pretender. And again, in 1702, he was convicted of impoſture ; ſentenced to be whipped in *Bridewell*, to beat hemp for a year, and pay 1000 marks. But though he deſerved laſhing for his roguery, the high Church managers broke in upon the Convention Parliament's *declaration of rights againſt exorbitant fines, to the value of the parties eſtates*. For Fuller was not worth one of the thouſand marks. See *Oldmixon's Hiſt. of E.* p. 281.—How does this remove the charge of impoſture ? not at all ;—it was high church rage againſt a poor wretch, a fanatical bigot. For “ the depositions at the time, though ſolemnly enrolled in chancery, did not prevent a general belief, that the P. of *Wales* was ſuppoſititious,—and after the K. and Q. had withdrawn into *France*, there was no finding either the midwife, or the Q's Ladies, who had depoſed the moſt material circumſtances of the pregnancy or the delivery,” ſais *Rapin*. The enrolling in chancery, was no better evidence than that of the King's ! who, from his popiſh ſpirit and intention, was led to diſqualify himſelf for the crown, as well as prejudice the rights and claims of his proteſtant daughters, by the *invention*.—And the diſappearing of all the material evidence, with his abdication, is the moſt violent preſumption of the impoſture.—

Among

Among the human species there is great variety of taste, whether bodily or mental: and although in morality the difference is of most importance; yet in politics, there are vast consequences depend on the justness, or obliquity of sentiments.

Under a civil government, where the liberties and properties of the subject are generally secured, so far as the wisdom and prudence of man can devise; it may be thought very wonderful that *sedition* spirits should have any countenance; or that numbers should be found sufficient to form parties and cabals against the constitution. But the wonder will be discharged by this single consideration, namely, the rule and dominion of God has an opposition made to it among men; and within that Kingdom too erected by his Son, there are not a few declared rebels. The matter of admiration in the political world would vanish, by only observing, that the more excellent the model of civil government is, the more liable to little commotions, and to the efforts of those spirits, which have no taste for order, and cannot relish the strict rules of proportion.

The famous Dr. *Atterbury* told the honourable house of Commons at St.
Mar-

Margaret's Westminster, May 29, 1701.

“ That it is with governments exactly contrived, as with bodies of a nice frame and texture ; where the humours being evenly mixed, every little change of the proportion introduceth a disorder, and raiseth that ferment which is necessary to bring all right again ; and which thus preserves the health of the whole, by giving early notice of whatever is noxious to any of the parts : whereas in governments, as well as bodies of a coarser make, the disease doth often not begin to shew itself, till it hath infected the whole mass, and is past a cure ; and so, though they are disordered later, yet they are destroyed much sooner.” The opinion of this Divine is the rather mentioned, because his after-merit renders his memory dear to the sect, called *Jacobites*. And the application of the given account is so easy, that scarce any one need be told, to turn his eye back to the fields of CULLODEN. The pustules, there raised to maturation, brought all right again, as before it had been done in 1715 at *Dumblain* and *Preston*.—The boil broke, and discharged.—Nevertheless, the peccant humours are not wholly carried off ; the dispersed remains are for uniting their forces, and would endeavour to make some pointings ; and to renew their vigour, and increase

their strength. Exercise being requisite, the little parties and cabals, at the draining of some bottles, have been very noisy. But in order that they may recruit and rally with more decency, a late grave instruction from the press is given the whole body militant; which adviseth to FRUGALITY*, as the most effectual method to the acquisition of figure and significance.

The instruction is right, if the consequence may be depended upon. But is there not danger of mens beginning to *think*, as they become *sober*? And if a large share of property be procured by frugality; will not the owners of such property have less desire, as well as less occasion to *fish in troubled waters*?† *Ja-*

* A Letter lately published on *frugality*.

† ‘ Our L. W’s friend’s Uncle had 12,000 *l.* in S. S. annuities, but thought it of most service to his country to sell his stocks, and lend part to a Merchant at 4 *per Cent.*—he mentions this to enforce an advice to his friend to lend his neighbour Mr. *W*— 400 *l.*’

The plain english, is, draw out your money from all the public funds, and lend it to those of the P—’s friends among you, who are most likely to improve their fortunes in trade, the shortest way to increase your capital.—Thus lies the scheme of frugality.—The scheme is well laid, and if the faction has any security of success and of undisturbed possession, in a change of government, where the will of the prince must be absolute, and the obedience of the subject altogether passive. And yet, some doubts will arise; do you know that neighbour *such a one* will study frugality? Do you know what are his real circumstances? Do you know what will be his success? Perhaps you may come short of your principal, and be ill paid your interest too.

cobitism

cobitism is a cause, which, in its own nature, admits not of sober thought, or cool, close reflection. It has its dependence solely on passion, prepossession, or prejudice; which are nourished by carousals. In a word, the whole scheme, from its foundation to its utmost finishings, is laid in, and conducted by error. It is vitious in its nature; it is vile and hurtful in all its tendencies to mankind.

To say this, and not to demonstrate its truth, would be to rail and rave, or to declaim exactly with the confidence of a *Jacobite*.—

The demonstration therefore shall be given, under these several heads of reasoning, *viz.* If the act of settlement was constitutional and legal.—If the doctrine of indefeasible, hereditary right of princes is not of divine institution,—and if it has not a support in the dynasty of our Kings;—if conforming strictly to the ends of government, when chosen, can give a title;—and if the pretender to the *British* crown is absolutely disqualified, by principle and connections, for the government of a free people.—These articles illustrated, the demonstration will be given.

1. *If the act of settlement was constitutional and legal.*—the modern *Jacobite* is uneasy with the present government.

Why? because, in his dialect, the *Hanover-family* is the damn'd legacy of K. *William*; and the government is supposed to be administered upon the same odious and accursed principles.

But what thoughts had Dr. *Atterbury* of that prince? "We have, *sais he*, at the head of our troops, and our councils, a prince, who hath happily joined together the extremes of martial and political virtues; and knows as well how to govern a free people by their own laws and customs, as to command legions; who, whether in the cabinet or in the field, is still equally in his sphere; and is always *indifferent* therefore, either to war or peace, any farther than the one or the other shall conduce to the *good* of his people, and the *general interest* of mankind."*

If the *Jacobite* studies and practiseth frugality, that is, if he keeps sober, he will be apt to suspect his former conceptions, and to imagine the *Hanover-family* ought not to be despised, merely because it was the legacy of that most glorious and immortal prince! for could a man so well qualified and disposed to promote the good of his people, and the general interest of mankind, thus egregiously mistake the nature of the government, and inte-

* Sermon aforesaid.

rest of the nation in providing for this succession? Either *Atterbury's* testimony must have its weight, and the consequence be admitted which is now drawn from it: or else the testimony invalidated, and so the conclusion discarded. But the latter no man will think himself equal to; except the *Jacobite* in his cups, or with his prejudices about him; unable to reason, and disposed to follow blindly the leadings of his wild conceptions.

Will he yet say, that K. *William*, in this act of settlement, was guilty of unrighteousness, by excluding the lawful heir of K. *James the Second*? He should correct himself, and may do it when once he has well studied frugality, and is in his senses; because it was the act of the KING, LORDS and COMMONS thus to settle the succession: and a better, a more legal right to the crown of these realms, or any other, never was, never can be given.

Was there a probability, or even a possibility of mistake being committed in this act of settlement? If the above orthodox DIVINE in politicks may be depended upon, there was not. For speaking of the *British Constitution*, he says, "it is nicely poised between the extremes of too much liberty, and too much power; the several parts of it having a proper
check

check upon each other, by the means of which they are all restrained, or soon reduced within their due bounds ; and yet, the peculiar powers with which each is separately invested, *are sure always*, in dangerous conjunctures, to give way to the common good of the whole." In a sermon before the Queen, *May 29, 1692*, he mentions " the great occasion of setting aside this particular day in the Kalendar, some years ago ; and the new instances of mercy and goodness which God hath lately been pleased to bestow upon us,— in the establishment of their Majesties throne, and the success of their arms."

Had the *Writer's* Grandfather seen the connection, between the restoration and revolution, would he have been so liberal with his money to *P. Charles* ? or can his grandson propose his liberality as a pattern to the sort of men he is exhorting ?

The revolution is reflected upon by them with indignation !

Nevertheless, a truth so conspicuous as this was, could not possibly admit of mistake in the *act of settlement* ; because the King, Lords and Commons are *sure always*, in dangerous conjunctures, to give way to the common good of the whole. By undeniable deduction, the act of settlement was, in itself, legal and right ; and the

the *Hanover*-succession has an indisputable claim [under the qualifications supposed in that act] to the imperial crown of these Kingdoms.

2. *If the hereditary, indefeisible right of princes is not of divine institution.* The *Jacobite* yet says, the indefeisible, hereditary right of princes is sacred and divine : and the act of settlement was in violation of this divine right. Where is the foundation of this opinion ?

Is it in the *scriptures* ? No : there is not any thing, even in the race of the *Hebrew* Kings, to countenance the wild hypothesis. In the very beginning of their dynasty, there is no regard shewn to lineal hereditary succession. *Saul* is their first King ; but then *Jonathan* his son is not to succeed him : contrariwise *David* is anointed, during the life of *Saul* and of his son *Jonathan*. *David* is thus consecrated, though he was not of the same tribe with *Saul*, who was a *Benjamite* ; but he of the tribe of *Judah*. Whoever will examine farther into their dynasties, may with much ease be convinced, that the notion of indefeisible, hereditary right of princes is not founded on any appointment of God.—For, by the express command of God, *Samuel* anointed *David* to be *Saul*'s successor : and it should be intimated by that direction, that a wicked, arbi-

arbitrary King, may, by his own wickedness, forfeit the crown, both for himself and for his legitimate and virtuous son: as *Jonathan* appears to have been.

From the divine disposal of the *Hebrew* crown in this instance, we are allowed to conclude, that *James the Second* of *England* did forfeit the *British* crown both for himself and for his adopted, or real son. Which by the hand of providence was placed upon the *prince of Orange*, who was no other than his son-in-law, having married his daughter; as *David* was the son-in-law to *Saul*, by having married his daughter. The comparison is *a propos*.

That the hand of God was visible in the revolution by *William*, let the same polite pen describe the public sense: "When, in the late hour of distress and danger, our constitution in Church and State was just sinking under us, and the two greatest evils that belong to human nature, *the oppression of our liberties and of our consciences*, were ready to overtake us, and no human help, that we could then see, was near; how yet did our belief of the over-ruling power of God sustain us with the hopes, that he would, in some way or other, own our cause, support our sinking state, and work out salvation for us.—How were all ranks and conditions of men remarkable for their piety and seriousness; as remarkable

able

able as they are now for their indifference and prophaneness?—

No; sais the *Jacobite*, it was all delusion! * the hand of the devil, and not of God was in it. Or, if it was the hand of God, some of them have had courage enough to damn the providence that brought over *K. William*.——no less than the whole nation have, with these men, their understandings and senses arraigned! the *Jacobite* sais, very sceptically, they only imagined themselves under grievances: but there were no ill designs in the glorious *James*! witness, the innocence of every of his public measures. The western expedition of *Jefferies*, supported by *Kirk*, was only to exercise some wholesome severities upon those who had taken it into their heads, “ that the oppression of our liberties and
“ of our consciences, are, the two greatest
“ evils that belong to human nature.”—This is an *anti-Jacobite* notion, and abhorred by all the *Stuarts*, from *James the First*, down to *James the Second*.

3. *If the Jacobite scheme has no support in the dynasty of our Kings*.—But what sais the faction, if indefeisible, hereditary

* The letter-writer squints hard at the *revolution*, as at an event very pregnant with evil. And yet Dr. *Atterbury*, one of his own clan, speaking both of the revolution and restoration, sais, “ Methinks our latter deliverance should not make the former forgot; when the one of those was the foundation of our asking, and obtaining the other.”

right is not to be found in scripture? And what if the revolution had the countenance of heaven? is there not something that may support the notion, in the *dynasty* of our own Kings?

Suppose we look as far back as the first of the *Norman* race, even to *William*, called, the Conqueror. How came he to succeed *Edward the Confessor*? *William* was a *bastard*, though *Edward* chose he should succeed him.—After *William the First*, succeeded his son *William Rufus*. Did he succeed as the elder son of his father? no; *Robert* was the elder, and still living.—*Henry the First* succeeded, *Robert* still living.—*Stephen*, the Conqueror's sister's son, succeeded *Henry*, tho' *Maud*, *Henry's* daughter, was living.—*Henry the Second* succeeded *Stephen*, *Maud* yet living.—*John* succeeded *Richard*, though *Arthur*, elder brother to *John*, was then living—and without naming more, in the succession of *fourteen* Kings after the Conqueror, only *four* succeeded in the direct line of hereditary right.—

Should we next advert to the *dynasty* of the *Scots*, we shall have no better success. For in 1370 *Robert Stuart* reigned immediately after *David*, though *David* left two legitimate sons, to wit, *Walter* and *David*. Nevertheless *Robert* succeeded
ed

ed for no better reason, but because he was the son of *Elizabeth Moore*, a concubine of *David's*. In 1567, the *Scots* deposed *Q. Mary*, daughter of *James the Fifth*, and set up *James the Sixth*, an infant scarce 14 months old, in her stead.

This very *James* was the first of *England*: a man who boasted in his title of King by *inherent birth-right*! and reckoned upon himself as accountable to God only for his regal actions.—thus the foundation of hereditary, indefeisible right lies in the dynasties of the Kings of *England* and *Scotland*: and we see plainly how the ancestor of the *Jacobites* came into the throne of these kingdoms. On this rotten foundation, do the *Jacobites* build all their confidence; and for this visionary thing they are distinguished in their political zeal. they have no better supports for their enthusiasm. yet their external ensigns or banners serve to keep alive the dying embers; their *plaids*, though they should happen to have shirts under them, *inspire*; they feed the frenzy.

There is something so much like a constitutional resemblance between the first *James*, and this species of men, called *Jacobites*, that one would almost imagine a *transmigration of souls*. which resemblance will, when traced in several great particulars, ac-

count for the fondness they retain of their principles, and give us *the secret history of Jacobitism*. *James the First*, their great ancestor, is their glory, as he was the *Solomon* of the age : and they, like him, are men of exalted abilities and unequalled penetration !

Bacchus was both the city and country God of that King ! he paid him fervent homage wherever he went :— they deal in full bottles, and pour out the most generous libations to this deity. the animating spirit is evidently the same in both : we thus pry into their mysteries *.

James, that dear, original name, from whence *Jacobite* has its derivation, was a man exceedingly famous for *oaths* and *curfings* ! in these he dealt very profusely throughout his conversation. *Jacobites* should seem to derive his extraordinary qualities by hereditary succession, or a political possession ; for they *swear*, they *curse*, without any scruple or hesitation. these rhetorical flourishes were quite na-

* The *Letter-Writer* has confessed something like it, in the remark on his friend's want of frugality. " Truly he had spent his Uncle's legacy of 2000 *l.* though he had an estate of 900 *l.* *per annum* ; he is one year's interest on a mortgage behind, and owes a debt of 100 *l.*" — It should be a part of the *Jacobite's* character, which he has given to the *Tory*, viz. *that he loves his bottle*, and his friend, or companion : for we know their ancestor was a *wine-bibber*, and was fond of his *sycophants*.

tural to him, and are no less so to them. they are the respirations of the holy nectar; the *Sibboleth* of the tribe and family, *Judg.* xii. 6. for they are *Ephraimites*; and as they cannot pronounce the *Shibboleth* of loyalty, they are exposed to the sword of the loyalist.

James the First had a rooted aversion to the religious and civil liberties of mankind, as well as his grandson, *James the Second*. both affected boundless prerogative; to be above law; to rule at pleasure. both had hearts devoted to their *Sanctissime Pater*! the *Jacobite* family, like him, have an utter aversion to our happy constitution, and wish no change of government but one in favour of despotic rule; and to which *liberty* must fall a bloody sacrifice.

James the First hated the puritan: so do the whole tribe of *Jacobites* hate the *protestant*-dissenter. What gives them such disgust to the *Hanover*-government, is, the inviolable secure state of liberty. no hand suffered to touch the hem of her sacred garment, who is now the divine genius of our isle, and has pitched her tent, her pavilion, in *Britain*!

James the First was distinguished by the pusillanimity and cowardice of his spirit; though he blustered at his parliaments,
and

and boasted much of his own greatness of soul and firmness of resolution. So the *Jacobites* are, of all men, remarkable in a resemblance of their renowned Patron in this,—they care not to face any danger. they are full of fire, but dread to meet one. they, like crackers, make much noise, which is apt to terrify children and weak persons who happen to stand near them; but they have no ability of doing much execution: they are hissing adders without stings. no one will be so unreasonable as to ask any proof of this family-feature or characteristic resemblance. if they should, bid them recollect the *Jacobite* behaviour throughout *England*, whilst the rebel army were marching towards, and had actually reached the center of our island! * —

Another

* Probably, our Gentleman of *Grosvenor-Square* would say, we ought to render the other *James Duke of York* his due honours, “ who formerly convinced the *Dutch* that “ their house may be in a flame, and we in no danger.”

I would not detract from the merit of any man; but can have no idea of that prince's courage, because of his bigotry, which had made him cruel: and in the sea victory he obtained, 1665, “ the *Dutch* fleet was overthrown, chiefly by the ill conduct of several captains, who were wanting in their duty: by the death of *Obdam*, who with his ship and all his men were blown up; by the loss of *Cortenaer*, who was killed upon the deck after hoisting the admiral's flag, and by many other causes, says *Rapin*, which are scarce intelligible but to those who are versed in sea affairs.” And from *Burnet's* account, the Duke of
York's

Another capital family-feature belongs equally to *James the First*, and to the whole tribe of *Jacobites*; namely, as he was infamous for his hypocrisy and breach of faith; so are they. They can take oaths to the present government, after having made their way into places of honour, power, profit and trust, by delusive pretensions, and false appearances. in such situation, at which they have arrived through the confidence of the King's ministers, or of his deluded people, they can curse him; not in their hearts only, but freely with their lips. there are men among them, that have worn badges of public honour after swearing allegiance to King *George*; who scrupled not to

York's behaviour, after this fight, does by no means suppose him very fond of fighting.

When he was King, "his taking pleasure to relate the proceedings of *Jefferies* in the drawing-room to foreign ministers, and at his table, calling it *Jefferies's Campaign!*" will never suffer one to suppose him a man of true courage. He had a little, black, dastardly soul, of the breed of the *Stuarts*.

However, it is in character for this writer to speak with disgust of the *Hollanders*, for the project having been formed to introduce popery into *England*, the execution of it was suspended till the *Dutch* were disabled from giving the protestants assistance; which will account for the courage and zeal of the Duke of *York*, in the above engagement with the *Dutch* fleet. *Burnet* says, "the e was no visible cause of war,—*France* and *popery* were the true springs of these counsels." So that whilst the *Dutch* remain a protestant state, the *Jacobite* will, with pleasure, propagate an enmity towards that people.

commit

commit acts of treason against that very government, to which they had solemnly sworn fealty and allegiance. a perfidy and baseness of perjury that deserves the most open resentment, and merits no less than expulsion.— *James* was *false-hearted* and wicked, but he had his minions, flatterers, bottles and diversions, to keep him from a virtuous self-knowledge, and a just self-abhorrence : so have they, artificial opiates to lull their consciences asleep, and reconcile them to the horrid impiety !

Some of these miscreants are so vile, and so lost to all sense of honour and modesty, that though they are known to have taken the oaths to King *George II.* yet, have *the picture of the pretender hung up in their houses.*— Is there a question that could be more pertinently asked,— *Do they do it to remind them of their oaths?*—

What would an honest *pagan* say of this sort of *Jacobites* ? He would certainly conclude, that the depravity of human nature had reached its horrid utmost, in their characters ! and that it requires very authentic and indisputable testimony, before any credit should be given to such enormities.— *

4. *If*

* This *sect* should be heartily ashamed of any declamations made on the *whig* character,— to call them *infidels* and

4. *If conforming strictly to the ends of government can give a title.*— There are absurdities yet behind, chargeable on ~~the~~ sect in general; that is to say, both on those who take the oaths, and on those who are more conscientious; I mean, the *non-juring* Jacobites.— By the history of past times, it should appear, that they pretend to hold government to be *sacred*. they would be thought to consider it as an ordinance of God: so that in certain seasons, when the public measures have had the most favourable aspect on their wild schemes, they have strenuously pleaded the obligations to *non-resistance* and *passive obedience*. and, to make it go down the more inoffensively, they wrapped the pill in leaf gold, and called it a *church-doctrine*: on which her *safety* altogether

and *deists*, whilst they themselves carry the mortal sting of perjury and treason in their own breasts, is the quintessence of absurdity. The *whig* can have no morality, of his own framing, worse than that of the Christian *Jacobite*.

But the *Grosvenor-Square* Gentleman can absolve from the obligation of oaths: “for in the case of the oath or covenant taken to *Oliver Cromwell*, he says, it was not binding, and cites the great *Dr. Saunderson*, and all casuists, and considerable divines as of his opinion. The great sin is in taking such oaths, not in breaking them.” No warning, no dehortation given to any good *Jacobite* from taking oaths; only the great sin lies there! and that is to be repented of, but not the breaking of these oaths. This is the *Jacobite* morality, and christianity.— *N. B.* I should guess, that the *Writer* is some domestic catholic-chaplain or confessor.

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depended.—St. *Paul* has been violently and profanely made the *tool* of the party ; ~~they~~ would have it, that he has enjoined *every soul to be subject to the higher powers : and that the powers that be are ordained of God.*

This hath been the canting strain, in which the sycophants of power have expressed themselves in their public declamations, from *Sibthorp* and *Manwaring* *, down to Dr. *Sacheverel*. and yet, when the scenes have changed, and the tables turned, no measures have been spared that could excite to *sedition, treason and rebellion* ! as if those were not then the higher powers that had actual possession of the throne and sceptre : but that every soul was absolved from his allegiance.— in one case, truly, they would have it, *that the powers that be are ordained of God ;* and that power does of itself give right. in another case, *the powers that be are not ordained of God ;* and power does not give right.— in one case, they will not allow, that the civil magistrate, as a minister of God, must be *a terror to evil-doers, and*

* 1627, who taught, as a divine doctrine, that subjects ought to obey the King's commands without examination. The *Court* hired the clergy to desecrate their office, by committing this outrage on reason and common sense. A measure directly aimed at the liberties of a free people.

a praise to them that do well. or that such ruler must not be a terror to good works, but to the evil.— for if any make complaint of the arbitrary and despotic rule of a favourite prince, these qualifications will not then be at all needful; but should he, the complainant, *resist the power, he shall receive to himself damnation.*

If the prince, on the other hand, pursues maxims founded on equity, truth, and the constitution of a *free* people; you may then safely *resist the power!* he is an usurper; unfit for rule; and the sooner he is dethroned, the better. no damnation, but salvation will be the consequence. thus contradictory and absurd have been the *Jacobites* in all their principles and behaviour; in which they have not less resembled their royal pattern and exemplar, *James the First*; who could, in his speech to his first parliament, 1604, distinguish justly between a *rightful King*, and a *tyrant*,—“the one ordained for the procuring the wealth and prosperity of his people: the other thought his kingdom and people only ordained for satisfaction of his desires, and unreasonable appetites.”—this he observed and acknowledged; notwithstanding he himself ever put on the air, the guise, the mien,

the spirit of the proud, ambitious tyrant. — the contradiction has not been less in the professions and practices of *Jacobites* ever since. the *Hanover*-family have conformed strictly to the ends of government*.

5. *If the pretender is absolutely disqualified for the governing of a free people.*— The astonishment abates, by searching the *Jacobite* behaviour to the bottom; for it is a sort of political frenzy, which we find to be infectious. else how should it ever enter into the hearts of *Britons* to desire passionately an *Italian brat*, a pensioner of *Rome* and *France*, professedly educated upon the principles, which would tarnish all our glory; and devote to de-

* Perhaps, the FAMILY has not studied popularity, in some particulars: e. g. had they visited at home more, and less abroad, the generality of *Britons* would have been better pleased. But this will not justify any scandal on the King, as if he did an illegal act in visiting his *German* dominions! it is not what will support the *Jacobite's* impudent charge of his impoverishing his *British* subjects thereby. — neither more nor less taxes and duties are thereby occasioned. The King's *tours* to *Germany* are not acts of government, nor the least impeachment of his not conforming to the ends of it. — As well may the equity of his rule be called in question, from the *abuses* that are crept into our courts of law and justice. Our laws are good, however *corruptly* executed. But who will say, the King has any hand in the corrupt execution of law? — with as much reason might the inequality of levying the land-tax be an article of impeachment thrown at his Majesty.

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struction whatever is dear to every son of liberty.—the *consequences* expose the principle.

Would men, in their right minds, do other than blush at the very name of *Jacobite*? how very disgraceful, even in its origin! was there any thing in the parentage, birth, or behaviour of *James the First*, but what may be equalled, if not far excelled by many of the wretches who become the care of the *ordinary of N——e*? who is it can pretend to describe a more vile woman than *Mary Queen of Scots*, his mother? and, for aught appears in history, *Rizzo*, the *Italian* fidler, might have as much relation to him as *Darnley*.—— touching his character, at first sight, it is scandalous and offensive in the dynasty of our princes. and is there more to be said in favour of *James the Second*, when we impartially form a judgment of his principles, designs and measures of government?— a popish prince is as unlikely to govern well a free or protestant nation, as a *wolf* is likely to be the friendly leader and protector of a flock of sheep, left to his management and inspection: or a *fox* would as soon become a faithful guardian of the barn-door poultry. there can be no ground at all of hope, no rational expectations

pectations of princely goodness from a family, that could not avoid availing themselves of MERIT, by bringing in upon us the two greatest evils that belong to human nature, viz. *the oppression of our liberties and our consciences*, i. e. the oppression of our liberties civil and religious.

Does this faction see it to be their interest to provide against a season of enslaving *Britain*? every *English* heart, who knows the value of liberty, will be jealous of *luxury*, debauching the morals of the people, and disposing them for the sad surrender! the popish priest, the emissary of *Rome*, the tools of *France*, have no such sure way of conquest, as that of destroying our public virtue. avoid we the snare laid for us thus *openly*, otherwise we shall have less sagacity than many of the silly birds. we should be upon our guard; since there is not any thing will sooner make us the prey of the devourer.

And with just apprehension of the formidable evil, which many are earnestly desirous of, as their chief felicity; it should be the constant, fervent prayer of every loyal subject of the present government; “ rather may heaven chasten and correct us out of the treasuries of its vengeance, by famine, pestilence, or death,

death, than suffer the *blessing* of the *Jacobite* to come upon us ! rather than hear his prayer and answer it, let thine own hand, O Lord, fall judicially upon us.”—

Several useful maxims in politics are suggested by the description given of *Jacobitism* .

I. Wherever a *reigning prince* , chosen by the people, conducts himself in all his regal acts, upon law, equity and goodness ; he is, to all intents and purposes, *the power ordained of God* . but King *George the Second* has ever thus swayed the sceptre ; nay, the exercises of his prerogative have been compassionate, they have taken off, in numberless cases, the rigor of the law. it will then be allowed a just and fair consequence, that if to resist the power, which God has ordained, be to deserve *damnation* ; *Jacobite* principles, traiterous and rebellious, when brought forth into the forms of resistance, deserve the *penalty* .— should all of them throughout the kingdom club brains, and unite their subtlety and cunning, they would be unable to prove, that any one King upon earth *is a minister of God* , if he, who is our reigning prince, be not.

II. When

II. When there is an union, concord, and harmony in the three estates of the realm, *i. e.* when King, Lords and Commons agree in the administration of government; the attempts of faction, and the efforts of disaffection must be then vain and ineffectual. it was never known, in ages past, that sedition or rebellion could go unpunished, under such an union.— despair, despair, ye heroes of the tribe of *Ephraim*, who cannot pronounce the *Shibboleth* of loyalty.

III. *Jacobites* and *Jacobitism* are, in this state or kingdom, under the *Hanover-protestant* government, no more than a flatulency or cholic in the bowels of an human body. for the body-politic dischargeth itself of the windy, fœculent matter, only by the use of a proper cathartic. which appears to have been a kindred sentiment to that of Dr. *Atterbury's*; so that, in more plain and vulgar *english*, the struggles and concussions within, are not of more consequence than the flatulency of the bowels in the human body, chiefly thrown off *backwards*.

The calculation of the danger of the explosion to the public is thus given.

IV. There

IV. There are, nevertheless, disorders in our morals, which would be altogether worthy the attention of the legislature, such as the excessive taste for pleasure; *masquerades, diversions*, and the ruinous insatiating custom of *gaming*. but this is so well held up to the eye of the Magistrate, in Dr. *Allen's account of Madoine*, that it is in vain for me to attempt to say it better *. and, unless the guardians of our public take a timely care, the excellence and glory of our political constitution will soon be useless. A more egregious mistake could never enter the mind of man, than that of *Mande-*

* Had we no other information of the gallantries, impurities, and shocking extravagancies, in their various kinds, and extensive spread, than what Mrs. *T. C. Phillips's* apology affords: that alone would be sufficient to make the stoutest *English* heart tremble!—

Nor could I credit the reports given of herself, had she not intimated her several retreats to a convent; a refuge that hushed the reproaching monitor! and shews, how well *popery* is adapted to the extremes of debauchery, and the most dissolute manners. Her dependence on a *church-sponge* to wipe off the scores of lewdness, and of every excess, rendered her capable of furnishing the materials of that astonishing history!—

One of her most abandoned associates, *Tartufe*, she says is a papist. Popish countries indeed furnish us with *novels* of the above nature, wrought up with the highest colourings. Some very venerable, religious *Abbess* has an hand in giving consolation, from her own experience. In like manner, our felons and murderers are taught to expect absolution and mercy, *through the merits of Christ*, as a charm.

vil's, to wit, *that private vices are public benefits.* for as this is the sure way to corrupt the morals of a nation, when this is brought about, they have nothing left worthy the protection of laws, or the constitution of a free people! and they become more fit for the direction of the *Bulls* of *Rome*, or the *edicts* of the *grand Monarch*.—— take but due care of the morals of a people, they themselves will have virtue enough to defend all that is of use and value. they will have a wakeful, jealous eye towards the constitution, that the balance be not broken. whereas, if a wicked abandoned minister of state should take it into his head to enslave a free nation, there is no such probable way as that of encouraging luxury, vice, and gaming; since by these opiates they are thrown off their guard, become stupid and senseless, and are an easy prey to the devourer. Men of vicious morals speak with an ill grace of the mal-administration of public affairs.

V. Notwithstanding the *British* constitution appears to be more perfect than any other form or model of civil government in the known world, it must be owned to have its defects and imperfections.— for this very constitution makes no difference, in one of its disqualifying laws,

laws, between its inveterate enemies, and its most faithful and loyal subjects. an huge blot, a conspicuous reproach is the TEST ACT, on our pandect of laws: and a negative is thereby put upon the perfection of *British* liberty. yet, upon the principles of *Jacobitism* prevailing, instead of a remedy, all the other penal statutes, made by Queen *Elisabeth* and the *Stuarts*, would be revived! and, instead of the prerogative shewing favour, the royal arm would insupportably press on the loins of the now *tolerated-protestant*.

VI. *Frugality* is as proper for a *prime minister* of state, as for a people who would attain the character of being wise and prudent. we own this, as well as the Letter-Writer does; and are as ready to say, that to be lavish and profuse of the public money, is a vile and wicked abuse of his high trust. but we are not inclined to say, that the debt, contracted since the revolution, of *eighty millions*, has been wholly owing to the want of frugality in the prime minister. it is more than probable, it is absolutely certain, that the *Jacobites* have occasioned a very large part of the national debt, by their seditions, conspiracies and rebellions. how much expence attended the last, is not easily estimated: besides, the injury

it did to our efforts against the common enemy. yet such is the *Jacobite* modesty, he will complain of the inefficacy of our arms, and the ill policy of our ministers, in the last negotiated treaty of peace.

It is a pity but he should feel a due proportion of the increase of taxes and duties on his estates.— at the same time, it will be a truth, that every consistent protestant, every loyal subject of King George, has as great an abhorrence of the prodigality of ministers of state, as any *Jacobite* in the kingdom can have.

VII. Every true protestant can agree with the letter-writer upon the rule he has laid down for a subject's behaviour, viz. "*Cæsar has his rights and prerogatives, which the people must not seek to violate; so the subjects also have their rights and properties, which the Sovereign must not invade.*—— So that a man may be a true martyr for his country, in preferring the rights of the people to his own life, as well as for his King, in vindicating his rights against the violence of rebels and usurpers. — So that whenever the constitution is broken or infringed by violence or craft, by corruption or treachery, it is the duty of every honest man, by all legal methods,

to

to exert his utmost efforts to restore it to its true and proper state."

This is the true political creed of *whigs*.—this maxim justified the Parliament in arming against the arbitrary measures of *Charles the First*: this sanctified the revolution by King *William*: this determines the *damnation* of *Jacobites*, in their several rebellions against the rights of *Cæsar*: this gives the brave volunteers, who have fallen in defending the liberties of *Britons*, indisputable right to a place in the kalendar of martyrs: this creed, we trust in God, will be openly professed, on all great occasions, by the protestant *Englishman*, to the confusion of *France* and *Rome*, and to the eternal disappointment of all *Jacobites*.

F I N I S.

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F I W I S

